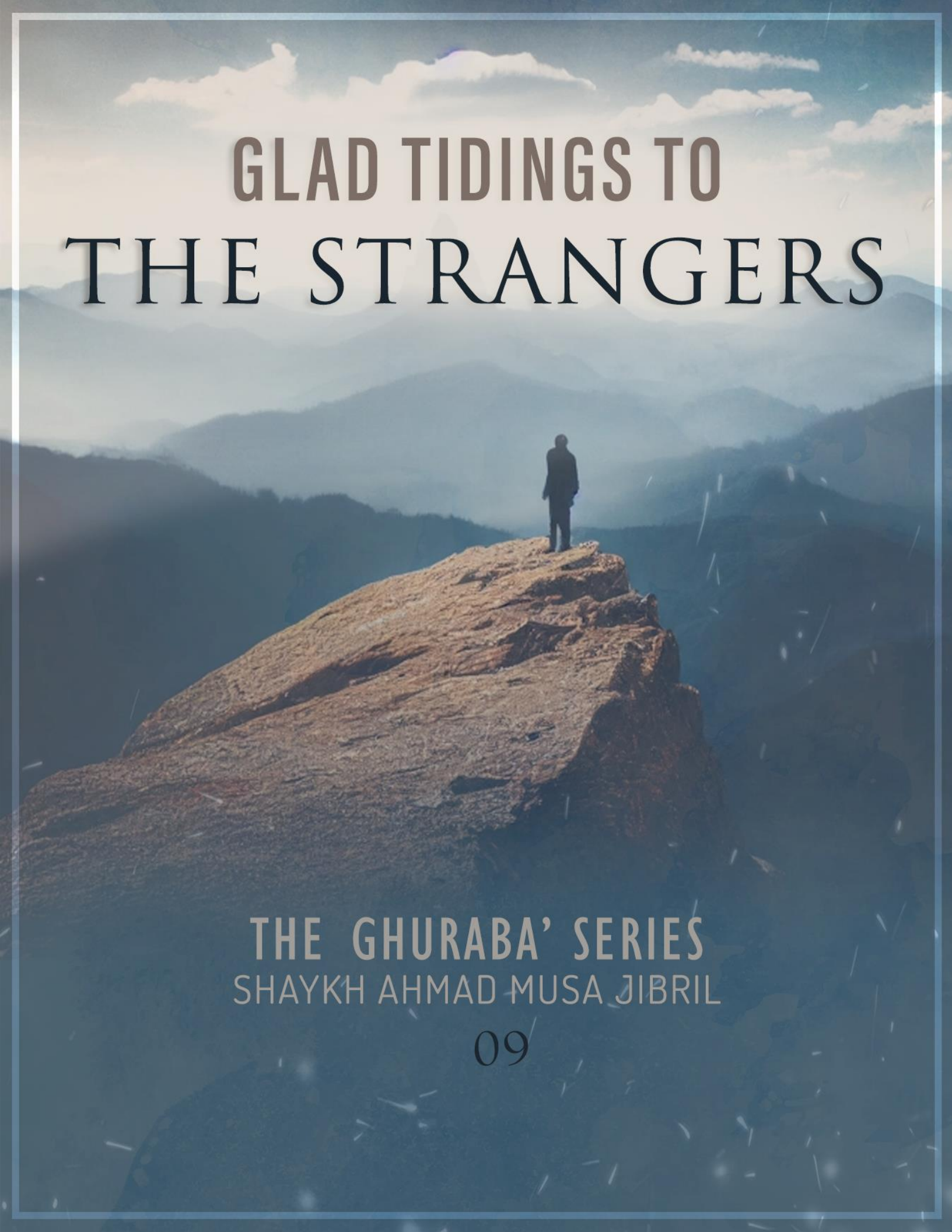
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

09

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (09)

When is the Help of Allah Coming?

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

بسم الله

والحمد لله، وصلاة والسلام على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

There are many promises of victory in the Qur'ān and in the Sunnah. Allāh سبحانه وتعالى said in Sūrat Ghāfir,

إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُواْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰد

Indeed, We will make victorious Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand…[1]

"Those who believe", meaning those who are on the pure Tawhīd and do whatever Allāh سبحانه وتعالى ordered them to do and refrain from what Allāh سبحانه وتعالى refrained them from, in this world and on the Day of Resurrection. وَٱلَّذِينَ ءَامَنُوا in the verse is a reassurance that it's not only for messengers and prophets, but it's for all believers. فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا is reassurance that it's not only in the Ākhirah, but also in this Dunyā. In Sūrat Ar-Rūm,

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُواْ ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِين

And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers.[2]

[1] [40:51]
[2] [30:47]

We indeed sent messengers before you, O Muhammad ﷺ, to their people. فَجَآءُوهُم بِٱلْبَيِّنَٰتِ — they came to their people with proof. What happened then? فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ — We took vengeance on those who committed crimes, like Shirk, sins, and oppression. And it's not only specific for that situation, because Allāh taled the verse assuring us it's not just for those particular people, because He said وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ, it was — it *is* — a duty and obligation incumbent upon Us to give victory to the believers. In Sūrat Muhammad,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَنصُرُوا۟ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

O you who have believed, if you give victory to Allāh, He will gove victory to you and plant firmly your feet.[3]

وَيُثَبِّتْ أَقْدَامَكُمْ — He will make your foot hold firm, He will make you stand firm. In Sūrat As-Sāffāt,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ

And Our word [i.e., decree] has already preceded for Our servants, the messengers,

إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ

[That] indeed, they would be those given victory

Meaning, they will be supported and victorious.

[3] [47:7]

وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ

And [that] indeed, Our soldiers [i.e., the believers] will be those who overcome.[4]

And Our hosts who support Our cause will verily be the victorious winners. In Sūrat Al-A'rāf,

وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ

And the [best] outcome is for the righteous.[5]

In Sūrat An-Nūr,

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا

Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. [6]

Which is a verse we went over in other different lectures. There are many promises of victory for the Muwahhidīn and the people of Īmān who endure

[4] [37:171-173]
[5] [7:128]
[6] [24:55]

hardships being Strangers and are solid and patient on the path of the messengers. Allāh promised them authority, empowerment, establishment on this earth and, of course, that's in addition to the reward in the Ākhirah. Allāh سبحانه وتعالى promised to make them the successors of the land. Those promises are not limited to messengers and prophets, but rather many promises, like some of the verses that I mentioned, specifically state that they're general for believers who follow in the path of the messengers as well. Those promises are also not limited to certain eras or locations. Those promises are not confined to the victory of the Ākhirah either; some verses that I mentioned are clear in stating that it's for both Dunyā and Ākhirah. But then, we have for example messengers like Yahyā and Zakarīyyah عليهما السلام who were killed by disbelievers. We have attempted assassinations on other messengers like Muhammad ﷺ or 'Isā عليه السلام. We have others like Ibrāhīm عليه السلام and Muhammad ﷺ who had to make Hijrah. Ibrāhīm headed to Ash-Shām and the Messenger ﷺ was ousted to Al-Madīnah. The Qur'ān tells us of Muwahhidīn on the purest of Tawhīd who advanced forward to fuel stoked fires without retracing back, for no other reason other than their pure Tawhīd. History has documented many who were tortured in the path. We mentioned some names in this series, Ulamā'and Imāms who faced prisons and hardships and trials. Some died enduring that difficulty or torture. Now what happens is that doubts and whispers of the Shaytān and the Nafs begin to overwhelm some and play with the minds and hearts of Muwahiddīn, asking in doubt and in uncertainty, *"We suffered so much, so where is the victory of Allāh?"* And this is the Shaytānic access into the minds of some Strangers where he does the wondrous, evil work on them. This is one of the main reasons Walā and Barā and beards start getting clipped and the Tawhīd gets diminished, causing a relapse in their faith. The messengers and believers, some of them reached a point in hardship where they asked the same exact question. Sūrat Al-Baqarah,

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْاْ مِن قَبْلِكُمْ ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ وَزُلْزِلُواْ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيب

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.[7]

Likewise, in Hadīth Khabbāb Ibn Al-Aratt in Sahīh Al-Bukhāri, he asked a similar question:

قَالَ شَكَوْنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم وَهْوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ أَلاَ تَسْتَنْصِرُ لَنَا أَلاَ تَدْعُو اللَّهَ لَنَا

We complained to Allāh's Messenger ﷺ (meaning of the persecution that's inflicted on us) while he was sitting in the shade of the Ka'bah leaning on a pillow made of his cloak ﷺ. We said to him, would you seek help for us, O RasūlAllāh? Will you make Du'ā of victory for us, Ya RasūlAllāh ﷺ? [8]

Make Du'ā for us, so we can have our prevalence over our enemies! The hardships were so overwhelming that they asked for victory or requested the Messenger to make Du'ā for it. But they did so with unwavering Yaqīn in Allāh and in the path that they were on. They didn't despair! That's totally different than those who may ask the same question but with doubts in Allāh سبحانه وتعالى and with doubts in the promises of Allāh and with doubts in the path that they're on. Those who end up relapsing and doubting Allāh's promises and the path were either most likely never wholeheartedly on that right path. Maybe apparently, but not wholeheartedly, and that's why it's important to work on the actions of the heart, renew intentions constantly, and to have Ikhlās in choosing the path of Tawhīd. Or it may be those who relapsed never learned or understood the reality of the path of the Stranger Muwahiddīn like the matters we discuss in these series

[7] [2:214]
[8] Bukhari: 3612

— like the Hadīth on Strangers, in statements like that of Waraqah or As'ad رضي الله عنه — and like we said, before and above that, the many verses and Ahādīth on this topic. And with ignorance of that, the whispers of the Shaytān and the Nafs get the best of them.

Those who take on the most noble task of carrying Tawhīd must prove they are worthy of victory. They must remain firm to the very end regardless of what inflicts them. Their heads can never stoop when the storms of the trials chase them. Al-Mutanabbi' one of the most famous poets during the 'Abbāsi Khilāfah, and possibly one of the most famous poets of all Arabic poets of all time, he said,

تريدين لقيان المعالي رخيصة ولا بد دون الشهد من ابر النحل

You want to be supreme effortlessly? Before you reach the honey, you're going to get stung by bees.

People are attuned to the fact that you can't pass from first grade to second grade without getting tested or getting a simple Dunyā promotion without getting tested, but then they expect to be welcomed into a Jannah as wide as the heavens and the earth [while] walking the Dunyā out on lavish red carpets. It's not سلام عليكم that the angels greet you into Jannah with for a trial-free life. You're greeted into Jannah with,

سَلَٰمٌ عَلَيۡكُم بِمَا صَبَرۡتُمۡۚ فَنِعۡمَ عُقۡبَى ٱلدَّارِ

"Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home."[9]

[9] [13:24]

Patience means there was suffering and they passed that test. Patience in trials and hardships that come from being a Stranger on Tawhīd are the ultimate most noble form of patience because they're by choice, they are not forced upon a person — one can easily leave that path. It's not forced upon one like other trials, such as losses in lives, wealth, or health which even Kuffār face. May Allāh protect you all from such trials. Patience on Tawhīd and being a Stranger on it is the most honorable form of patience, because passing that test is the ultimate, everlasting success and failing that test is the ultimate, everlasting loss. Through knowledge of the Qur'ān, the Sunnah, and the history of the Salaf in matters that pertain to Strangers, doubts can be cleared and Īmān will recharged and rejuvenated.

And since we picked the topics right before class as we did today — as you've seen in the past Halaqāt, we don't really follow a certain structured curriculum, like the Tawhīd, Hadīth, or Fiqh classes where we went through books and curriculums. Here we deal with various concepts and themes in more of a random mode, mostly suggested topics, so if you have suggestions like this one today, let me know so we can shed light on it or clear doubts.

As it pertains to victory or Tamkīn, people tend to measure matters in a narrow, ignorant understanding. They neglect essential facts while analyzing victory, and with that limited vision they will deem a victory a defeat and then relapse in their faith. Some people may measure victory and Tamkīn over a short span of time. Some may measure victory over a certain place or a certain circumstance. Some may not even understand the true definition of Tamkīn or victory from a Tawhīdic perspective. Some may not even look into whether a group or an individual is even worthy of victory. The comprehensive measure is to analyze the matter from a broader perspective in place and timing, and in understanding what the Tawhīdic definition of victory really is, among other factors, like coming to terms and accepting the fact that the Sunnah of Allāh on this earth is that the most severely tested of people are the prophets of Allāh and those steadfast in their footsteps. Take Ibrāhīm عليه السلام as a quick example. He was shackled and tested. His firmness and refusal to backtrack from Tawhīd while he was launched from a catapult onto a pit of fire is the peak of victory from a

Tawhīdic perspective. Those who lack proper understanding may deem a man being launched into a fire as being a destruction or defeat or humiliation, but Muwahiddīn understand, analyze, live, and look at things very differently. When he was rescued from the fire, it was another separate victory. If he hadn't been rescued from the pit, it would have been an ultimate victory on its own, because he would have died firm on Tawhīd, living for Tawhīd, standing up for Tawhīd, and he would have been an example until Yawm Ad-Dīn. Trials like being killed or imprisoned or treated with hostility or defamed could give acceptance to the message of some Strangers on Tawhīd more than if they lived hundreds of years exerting all their efforts and resources. Du'āt, like the messengers, live for a cause, for uplifting the message and not for their own well-being. Allāh may send a Muwahhid what appears to be a trial, and to the ignorant it may even appear as a defeat, but it may give the message of the Muwahhid victory and penetrate hearts, fueling others to the guided path unlike anything he could have ever done. And sometimes it may be means for his message to remain for generations and decades and centuries to come. It may even remain throughout history until Allāh inherits the earth and whatever is on it, and there are many practical examples that can be mentioned. And from our vision, that's considered a tremendous victory. On this topic, you need to also keep in mind that Tamkīn and victory have many phases. It could be victory or Tamkīn for those who are conveying the message of Tawhīd. It may pertain to the defeat and annihilation of the enemies. It may pertain to the ultimate victory, the establishment of the rule of Tawhīd as supreme on this earth.

With that very brief introduction, I wanted to begin with a story in the Qur'ān. We all know the story in Sūrat Yā-Sīn, and it's been referred to or named as "The Dwellers or Companions of the City or the Town", or sometimes it's referred to as "The believer of Āl-Yā-Sīn", or I like to refer to it as "The Stranger of Āl-Yā-Sīn". Allāh gave us an example. The lessons of the story are beneficial in that the details of the stranger of Al-Yā-Sīn in particular are very useful lessons for Strangers today, but more so the ending of the story sheds some light on the topic of understanding victory. Allāh tells the Prophet ﷺ,

وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ

And present to them an example: the people of the city, when the messengers came to it.[10]

At-Tabari and Al-Qurtubi رحمه الله, mentioned that that town was Antakya. Ibn Kathīr رحمه الله correctly considered that to be incorrect and he said Antakya was never doomed, so it couldn't have been Antakya, which is a town or city in Turkey today. Those who believe it was the specific town of Antakya, grammatically speaking, they would consider "أل" which is "the" in the word "[the] city" as if it's for Al-'Ahd — it would mean "the town you know". أل for Al-'Ahd is when, like here for an example, the town has not been explicitly mentioned but it's understood between the speaker and the listener, and here أل للعهد means it's Antakya. Another example for أل للعهد is ذَٰلِكَ ٱلْكِتَٰبُ, the book, that book. أل in "the Book" in that context means "the Book you know", which is the Qur'ān. The Qur'ān has not been explicitly mentioned, but it's understood between the Speaker and the listener when saying "the Book", in that context, that it's the Qur'ān we automatically know without prior mention or indication. Those like Ibn Kathīr رحمه الله, who said it's a town without specifically naming a town, would consider أل (the) for أل للجنس — "the town", not specified, *a* town, simply *some* town — that's what it means. It appears that Ibn Kathīr رحمه الله is correct in that we do not know the name of the town. Generally speaking, naming towns, or names of individuals in stories, or time frames, it doesn't really benefit much, and that would be why it's not mentioned in the Qur'ān or authentic Sunnah or in the authentic Āthār. What's important is the moral or lesson of the story and what happened. Some scholars specifically deterred from going into extremes and trying to find out omitted things in some Ahādīth for example. If knowing the name or timing may imapact the ruling or in some way make the lesson clear, then that's important to look for, and if that was the case, the Qur'ān or the

[10] [36:13]

Messenger ﷺ or authentic Āthār would have informed us. But like here, there's no need to dwell into the name of the town or even the specific name of the stranger that we're going to talk about inshā'Allāh.

إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا۟ إِنَّآ إِلَيْكُم مُّرْسَلُون

When We sent to them two but they denied them, so We strengthened [them] with a third, and they said, "Indeed, we are messengers to you." [11]

These are messengers that were sent by Allāh سبحانه وتعالى, and it's the weaker of two opinions to say that they were messengers sent by 'Isā عليه السلام, as some Mufassirīn said. Because Allāh said إِذْ أَرْسَلْنَا meaning Allāh sent, not 'Isā عليه السلام. Allāh sent two messengers. They belied them both, so they were reinforced with a third. And that's like Mūsā عليه السلام, when Allāh sent him to Fir'awn he wanted his brother to go along with him.

وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى

And appoint for me a minister [i.e., assistant] from my family -

هَـٰرُونَ أَخِى

Hārūn, my brother. [12]

[11] [36:14]
[12] [20:29-30]

Having more than one reinforces the Da'wah and makes the Message and the messenger stronger, and that's a lesson for Strangers to always reinforce each other and back each other up — on the Haqq of course.

فَقَالُوٓاْ إِنَّآ إِلَيۡكُم مُّرۡسَلُون

and they said, "Indeed, we are messengers to you." [13]

All three messengers said, *"Verily, we've been sent to you as messengers."* Verily (إِنَّا) is a verbal affirmation, and sending the third messenger is more like a physical affirmation, so it's a linguistic and physical affirmation in this verse.

قَالُواْ مَآ أَنتُمۡ إِلَّا بَشَرٞ مِّثۡلُنَا وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُون

They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies."[14]

They denied the message of Tawhīd by claiming the messengers were only human. Meaning, *"You're not angels, you're not something special."* And it's something very similar to what people told other messengers like our own Messenger ﷺ when they said,

وَقَالُواْ مَالِ هَٰذَا ٱلرَّسُولِ يَأۡكُلُ ٱلطَّعَامَ وَيَمۡشِي فِي ٱلۡأَسۡوَاقِۖ لَوۡلَآ أُنزِلَ إِلَيۡهِ مَلَكٞ فَيَكُونَ مَعَهُۥ نَذِيرًا

[13] [36:14]
[14] [36:15]

And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner? [15]

Allāh said in Sūrat Yā-Sīn, going forth with it, وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ — they denied again, saying Allāh revealed nothing. Broad accusations, no proof, no basis, just plain denial and arrogance so they can support their Kufr. Intellect and Sharī'ah both respond to that argument. Allāh promised that He will guide us.

إِنَّ عَلَيْنَا لَلْهُدَى

Indeed, [incumbent] upon Us is guidance.[16]

Guidance here means Allāh promised to show the path of guidance. The guidance in this verse is دلالة الارشاد, showing the way. It means it's certainly upon Us to show the way to guidance, to show guidance to the right way, to distinguish for people and show them the right path from their own path, to direct them. There's another type of Hidāyah (guidance) which is not the one in this particular verse, but it's in other verses, and that's called هداية التوفيق, guidance to success in following the way. هداية التوفيق لقبول الحق, the guidance of success to accepting and following the truth. When someone accepts the truth, it's Hidāyah At-Tawfīq. It's important to distinguish between the two types of guidances in the Qur'ān. إِنَّ عَلَيْنَا لَلْهُدَى, it's incumbent upon Us to guide — if you mess up understanding which guidance it is, you'll end up considering guidance here, the second type of guidance, which will end up wrongfully meaning every person on this earth will be guided, which entails that they're all going to Jannah. But if you understand it's the first type of guidance, then you know guidance here means to show *the way* to guidance. So both intellect and Sharī'ah respond to their allegation against the

[15] [25:7]
[16] [92:12]

three messengers, that Allāh revealed nothing. وَمَآ أَنزَلَ ٱلرَّحۡمَٰنُ مِن شَيۡءٍ إِنۡ أَنتُمۡ إِلَّا تَكۡذِبُون, you're liars, meaning it's a character assassination, an accusation to attempt to character assassinate them. The messengers said,

قَالُواْ رَبُّنَا يَعۡلَمُ إِنَّآ إِلَيۡكُمۡ لَمُرۡسَلُون

They said, "Our Lord knows that we are messengers to you,[17]

This has three linguistic affirmations in it. رَبُّنَا يَعۡلَم is an affirmation, إِنَّا is another, and لَمُرۡسَلُون, the ل in لَمُرۡسَلُون is a third linguistic affirmation.

وَمَا عَلَيۡنَآ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِين

And our duty is only to convey plainly (the Message).[18]

When the messengers here said our duty is no more than to clearly convey the message, they meant pertaining to messagehood. It doesn't mean their sole purpose in existence on this earth is just to give the message, that's just a part pertaining to messagehood. Meaning, they were not exempt from other aspects of 'Ibādah. They had the duty to worship and obey Allāh as well.

قَالُوٓاْ إِنَّا تَطَيَّرۡنَا بِكُمۡۖ لَئِن لَّمۡ تَنتَهُواْ لَنَرۡجُمَنَّكُمۡ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيم

They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment."[19]

[17] [36:16]
[18] [36:17]
[19] [36:18]

The people said we think you're evil and bad omen. If you don't stop — stop what? Stop Da'wah — we shall stone you and inflict painful torment and punishment upon you. That's the path of Da'wah. They disbelieve, make false allegations, attempt to create doubts, false rumors, attempt to character assassinate, all in an attempt to justify their Kufr or scare people away from the Truth. When that doesn't work, prison, torture, kill, silence. And here, what did they do? Here they threatened to stone and severely punish them, thinking they can extinguish the message by killing the messengers or harming them. Why did they call them bad or evil omen? Some said it's because the people knew those messengers will be the cause of their destruction for disbelieving. They knew disbelieving in the messengers would bring about their ultimate destruction. So they called them bad or an evil omen. And they were also possibly referring to punishments that they were already enduring, such as droughts, which they may have felt were the result of them rejecting the messengers. Some said they called the messengers bad omen because people follow what they desire and what the Shaytān decorates for them and blindly follow what their forefathers were on, and messengers are there to uplift them and change their lifestyles — in creed and worship and dressing and food and in every other way to that which Allāh سبحانه وتعالى wants and what is best for them in Dunyā and Ākhirah — and because they didn't want that change, they referred to them as bad or evil omen. And the third reason they may have referred to them as an evil omen was just a plain simple rumor. They made that rumor because that's something that scares people away from following them. The messengers responded and said,

قَالُوا۟ طَـٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ

They said, "Your omen [i.e., fate] is with yourselves. Is it because you were reminded? Rather, you are a transgressing people." [20]

[20] [36:19]

Are you saying it's evil omen because you're admonished and reminded of the truth? بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُون. The fact of the matter is that you're transgressing people. The scene ends with the messengers and then starts with a stranger who comes running from the furthest part of the town — a stranger from the outskirts of the town comes running. That's the reason I mentioned this story and we'll take it on from there tomorrow inshā'Allāh. JazākumAllāh Khayrā.

وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم